

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, DEC. 19, 1912.

NEW SERIES, VOL. XIV, NO. 51

## The Baptist Record Wishes You a Merry Christmas and a Happy New Year

Brother Charles Loveless goes from Texas to become pastor at Durant, Okla.

Brother I. W. Sibley has been called to the pastorate at Tylertown.

Brother N. A. Edmonds continues half time at Liberty, but resigns at Fernwood. He could do acceptable work in any nearby field.

The speaking with tongues practiced by some in Mississippi has been made a means of violent quarrels in some places in Germany so that the congregations were frightened. Some of the things said could not be published without violating the law against coarse obscenity.

That is a handsome array of buildings shown of Blue Mountain College on the last page of this week's Baptist Record; and they are just as good as the picture. This school has grown to be immense in its proportions and illustrious for the character of its alumnae. The world would have been much poorer but for the work it has done. It is a great asset in the Kingdom.

When the snow falls deep on the cold ground, the mantle it spreads will make everything look equally beautiful. The putrid carcass will look as well as a pile of precious stones. So when God covers our sins will the life that has been foul and stained with every sin be as beautiful in His sight as one that has been precise, respectable and upright. Blessed is the man whose sin is covered.

A lighted lantern stuck in the face of a sleeping man will wake him when the shining down on him of a thousand stars many times the size of this world would not. So does the preaching of the Gospel pointedly to a soul rouse him to faith and action when many highly ornate sermons will not. The best preaching may be done by any Christian in a personal word, more effective than great sermons.

The news comes from Newton that Dr. J. B. Lawrence, pastor at Columbus, becomes editor of the Mississippi Baptist. Here is our hand, Brother Lawrence. The work is not new to him and there is always room for several more in the journalistic field. We hope that this may bring new strength to the forces that make for righteousness and the Kingdom in Mississippi. Experience as former editor of the Baptist Chronicle will stand him in good stead here.

Brother J. C. Parker was at Winona the second Sunday in the interest of the Mississippi Baptist Hospital, securing contributions to the amount of \$1,400. This was a splendid offering for a church that has been paying a large church building debt and giving liberally to other objects. The hospital idea is growing with Baptists. It is another example of the mustard seed and the leaven. The secretaries will appreciate immediate contributions and invitations.

On Thursday evening at the First Baptist church, Jackson, Miss. Mary Burrows Borum, daughter of Pastor W. A. Borum, was given in marriage to Mr. Stanley Carothers, a young business man of this city. After a bridal trip they will make their home in Jackson. Mrs. Carothers is organist at the First church and a charming young woman. They have the good wishes of a large circle of friends.

A Protestant soldier in the Spanish army—Pablo Hernandez—because he refused for conscience' sake to kneel at a military mass, was sent to prison. The same spirit of intolerance that led the Catholic soldiers of Spain to murder the Dutch three centuries ago is doing what it can to stifle freedom of conscience today.

President Taft deserves credit for the efforts he has made to cultivate the love of peace. He has done no stage "stunts" in this line, but has preserved friendly relations with other nations and has been a consistent advocate of arbitration as the best means of settling differences. Hardly any better service can be rendered a nation than to discourage "jingoism" and the militant spirit and attitude. Honor to whom honor is due.

Mr. and Mrs. Austin Peay, of Clarksville, Tenn., announce the marriage on December 10, of their sister, Miss Frances Cornelia, to Dr. George Walne Leavell. They will be at home in Canton, China, on February 1, 1913. The Baptist Record extends heartiest congratulations and wishes for these elect young people a joyous partnership in the Father's blessings on their lives and work as missionaries in China at this turning point in the history of that country. The marriage ceremony was performed by Rev. J. B. Leavell, of Gulfport, brother of the groom.

There is a quality in real preaching that can only be represented by the figure of fire. John the Baptist said, "He shall baptize you with the Holy Ghost and with fire." And his words were fulfilled on the day of Pentecost when the disciples were filled with the Holy Spirit and tongues parting asunder as of fire rested upon each one of them, and they began to speak as the Spirit gave them utterance. There must be the glow and the warmth in the message that the presence of the Holy Spirit alone can give. The presence of this fire is easily detected in the preaching and the lack of it deprives the message of its power. The glassy sea ought to be mingled with fire.

A Unitarian, writing in a Unitarian periodical, laments that Unitarians have no foreign missionary society, no women's foreign missionary society, and none for children. He says they are doing nothing in the Sunday Schools to train the young people in foreign mission interest, are doing nothing in their seminaries for missions and have no students in their colleges or seminaries preparing to go as foreign missionaries. Their clubs and organizations of men never consider the question of foreign missions; their ministers never preach on it, and their churches never take a collection for it. When you eliminate the duty of Christ the churches won't reproduce. It is well they do not. So close is truth to life, doctrine to activity. We have some churches of this kind that need to be fertilized with the great truths of the Gospel.

### The Christmas-Tide.

OH the blessed Christmas season when the white feet of the Christ child trip down the ages into our midst and the inhabitants of all the great round world are swayed by his matchless presence!

THE time when Jewish hate and Roman scorn are forgotten, and close beside a manger, rich and poor alike prostrate themselves in holy awe and adoration, as they worship the new born King.

THE time when the shadows vanish before the radiance of a baby's smile, when sorrows pale before this new found joy; when hate and strife and human woe are lost in this boundless love.—With an impulse of gratitude, we lay our gifts before him.

AH gifts more precious than of gold and frankincense and myrrh, for who would not offer unto him hands that are clean, a heart that is pure and sweet, and a spirit utterly yielded?

OH blessed Xmas tide, with its tender memories, its unspeakable joys, its holy peace and calm when the voices of childhood and old age are mingled in a chant of wondrous harmony. "Peace on earth, good will to men."

—Ethel Verne King.

The churches at Enterprise, Montrose, Union and Fellowship have agreed to unite in calling the same man for pastor and are looking for the right man. Brother G. R. Olephant, Jr., of Enterprise, is on the committee, and they are already busy. This is a good plan which many churches ought to adopt, voluntarily combining to make a field. This will help to solve the problems of our one-fourth time churches.

When Judson made his translation of the Bible into Burmese the American Bible Society refused to publish it because it rendered the word for baptize by one which showed its meaning to be "immerse." On this account Baptists withdrew from the Society and organized the American Bible Union for translating and disseminating the Scriptures. Under these auspices a translation was made of the New Testament. The work of the Union was turned over to the American Baptist Publication Society, who secured the services of Drs. Broadus, Weston and Hovey, to make a new translation. This is probably the best translation of the New Testament in existence. The Society more recently decided on a translation of the Old Testament also. This makes what some are now calling the Baptist Bible. Give it a trial.



## CONTRIBUTED ARTICLES

### The Struggle of a Student.

By S. C. Mitchell, President University of South Carolina.

"This is the record of a wonderfully heroic and successful struggle and would hearten many a poor, ambitious boy if it was placed in his hand. This story ought to be put in tract form and scattered like leaves to the ends of the State. We would suggest that you call the attention of the boys in your own family to this article and after they have read it, see that the son of the renter on your place or some other poor boy gets the opportunity of reading your copy of The Record for this week."—Editor.

### THE WILL AND THE WAY.

The greatest spectacle on earth is a stalwart man struggling with adversity. This is what appeals to the American heart in Franklin's fascinating "Autobiography"—his self-help, his slow climb from an humble place to power, intellectual and political. Among the treasures of Richmond College is a receipt for \$350 given by Andrew Johnson, a Tennessee tailor, for making a coat. Georgetown College, Ky., likewise has a receipt for \$5 for the conduct of a case in court, signed by Henry Clay, then just making a start in the profession which he was destined so greatly to adorn. These are the seals of our greatness. That is the best government which gives every man a chance, and careers such as these are proofs of the limitless possibilities of an American boy, no matter how poor or obscure he may be, provided he has ability, energy and a noble purpose. Here is a concrete instance, the facts of which are known to me personally.

A MARKED MAN IN MISSISSIPPI COLLEGE. When the writer was called, in 1889, to a chair in Mississippi College, much was heard on all hands of a student named O. M. Johnston, who had evidently made a deep impression upon the students, faculty, and community by his love of learning and by his mastery of difficulties that must have thwarted any ordinary man. Naturally, such accounts of him made me curious to see the man, and I remember distinctly the moment when he was pointed out to me. He seemed about twenty-three years old, of vigorous physique, with a strong, earnest face, that bore evidence of conflict as well as of noble self-control. He was then entering, so I learned, his senior year, and was easily in the lead for the honors of his class. The following day he presented himself in two of my classes, and I soon found that an eye more voracious for learning it had never been my fortune to look into. It was easy to discover that he lacked an acquaintance with many elementary matters that more favored boys learn in their earliest years, they know not how. But his face, all aglow with enthusiasm for culture, was a source of inspiration to his teachers, and among his fellow-students his influence was unrivalled.

### BACKWOODS BOY PIPS THE SHELL OF A CIRCUMSTANCE.

Some antecedent facts in Mr. Johnston's life may be of interest. He was born in

Morehouse parish, Louisiana, sixteen miles north of Bastrop. His aged father and mother still live on the little farm, on which he worked until eighteen years of age. During these years he plowed or hoed in the day, and read at night by torchlight the four or five books to be found in the humble home. In the late fall, after his father's crop of cotton had been picked out, he would go on foot to the richer valley section and pick cotton far into the winter. It was by such aid that the family eked out a living.

When he reached his seventeenth year, a Mr. Williams came from Mississippi College to teach during the summer in the neighborhood. The schoolhouse, however, was seven miles from Johnston's home. For a month and a half he walked to this school. In so short a time Williams could have taught him at best only a little; but like every true teacher, he did for him something that meant infinitely more than a knowledge of the elementary text-book. He fired Johnston with a desire for an education. Perhaps, after all, it was only a case of the spark falling upon tinder; it shows at any rate the power that lies in such a spark. Poor Williams did not live to see the outcome of that summer's work. While studying medicine in Louisville, Ky., he died; and his body, on its homeward journey, was carried past Mississippi College at the very time when his pupil, Johnston, was nearing graduation. Yet Williams lives in his work.

### OFF FOR COLLEGE.

Johnston, now resolved upon an education, asked his father to give him his time and turn him loose. No, that could not be done; at least, not yet. Another year, perhaps. Accordingly, when he was eighteen, his father told him that he might strike for himself. At last the world was before him. How could he make money enough to get to college in September? To this end he helped to build a gin-house and to drive a bunch of cattle to the Indian Territory, by which jobs he made in eight months sufficient, as he thought, to start to Mississippi College. There was then no railroad between Bastrop and Monroe; so for this distance of forty-five miles he took a stage coach, in which he met a Mr. Bell, from Starkville, Miss. This gentleman persuaded him to go to the Agricultural & Mechanical College at Starkville, since, as he said, it made no charge for tuition. On Johnston's arrival, he was told by Gen. Stephen D. Lee, then the president of the Agricultural & Mechanical College, that, as he came from another State, he would have to pay tuition, and also that he must get a uniform suit. Sixty dollars would be needed. As this amount was about twice the sum of money which Johnston had left after paying his fare to Starkville, he felt forced to give up the plan of going to college that year. So, broken-hearted, he remarked to General Lee that

he would go to the Delta to pick cotton that winter, in hopes of coming back the following session. Happily, General Lee suggested that on his way to the Delta he would pass by Mississippi College, at Clinton, and advised him to stop there to see if President Webb could help him.

### THE STRUGGLES OF A STUDENT.

At sunrise on January 8, 1885, Johnston, on his way to the plantations, got off at Clinton, rather to make inquiries as to the expenses at the college than in the hope of remaining there. With scarcely enough money to pay his board for a month, he made straight for President Webb's home, and told his purpose. To his surprise, the Doctor advised him to remain and study in the college. To the credit of this venerable teacher, permit me to add, what so many of the students present repeated to me, that, when on that winter morning they assembled in the chapel and noticed this awkwardly-dressed young man, Dr. Webb, in kindly introducing Johnston, alluded to his need and said that he proposed to divide with him his last half-biscuit, if necessary, to enable him to educate himself. The spirit of this generous remark was faithfully kept, as Johnston delights to testify. Johnston rented a little room, now pointed out with pride by every student. He did his own cooking, living from January until the middle of May on one barrel of bolted meal and two pounds of bacon, with neither lard nor butter, and selling for seventy-five cents the remainder of the meal, when he left college in May. Friends from the town, it is true, occasionally sent him something from their tables. Having no bed, he slept on some quilts which a lady kindly gave him.

### WORKING HIS WAY.

He did any kind of labor obtainable—such as cutting wood and working gardens. Every vacation he taught a summer school, which was always reserved for him by a Jew, the county superintendent. (In after years when I was on a visit to Johnston, then a notable man, he introduced me to this humble Hebrew with a deference that might have pleased a prince—not the least mark, to me, of his own nobility.) Thus making his way, even paying his tuition, he displayed as a student remarkable diligence and grasp. He had no second in his influence over the student body. The mention of "O. M.," as he was familiarly known, still stirs the blood of those Mississippi College men. In his third year at college, he was converted. Ere long he headed the religious as well as the literary forces of the institution, and was made a deacon in the Clinton church—activities in which he has advanced ever since. (When I met him, in later years, in Paris, he led me to the Protestant chapel in which he had found himself a religious home.) In 1890 he graduated with signal honors, crowning a series of years with sacrifices that I have not the heart to relate, so sacred do such heroisms seem.

### BECOMES A TEACHER.

Immediately upon his graduation, he was made principal of the preparatory department of the college. The next year he was elected to the chair of English. In both of these positions Johnston's personality told

powerfully, and his vital influence pervaded the whole institution. The presidency becoming vacant three years thereafter, he was besought by many of the trustees to let them make him the executive of the college. To this he said "No," as he had made up his mind to push on to John Hopkins University, in Baltimore, to extend his studies in his chosen field, the Romance languages. There he remained three years, winning a \$500 fellowship, and, in due time, the degree of Doctor of Philosophy. Meantime he spent his summers in Europe, making special investigations in Italy and in France. No sooner had he finished his course at the University than he was called to a chair in Bryn Mawr. From there within a year he was invited to Leland Stanford University, in California, where he is now a factor in the educational and religious life of the Pacific slope, as I know from a visit to him last summer. President David Starr Jordan spoke of him as a man of rare personality, who wielded the finest influences for good in that great University.

He is a contributor to journals, both in Europe and America.

Recently there came to my study a pamphlet printed in the German language in Germany and another in Italian published in Italy. Both bore the name of O. M. Johnston on the title page. Such is his position as a scholar.

He was, so far as I could learn, the first person in his native parish to go off to college. Since that time, chiefly through his personal influence, I know of fifteen boys and girls from that parish who have gone to different colleges, so contagious has been his example.

While I have purposely chosen a man remote, and narrated the bare facts in his life, to illustrate, on the one hand, the possibilities of pluck, and, on the other, the splendid services which our colleges render to the world, there have been known to me in the University of South Carolina many noble young men whose sacrifices have been as heroic and whose achievements have been as signal as this man whose career has been an inspiration to all familiar with his story.—Baptist Courier.

### Aged Ministers' Relief.

A few days of December remain. Two Sundays—the fourth and the fifth. If all the full time churches should make an offering to this fund on one of these, what a grand total would be the result. Add to this what the one-half time churches would do, and there would be no need for further call on behalf of this fund. So far the responses have not been numerous or large. What will you do about it, brethren and sisters? Shall the old preacher be left out in your year's offering? Will you say, "Depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful to the body." What doth it profit? Even so faith if it hath not works, it dead, being alone.

A. V. Rowe.

### Women and the Liquor Traffic.

From the Denver Republican:

"While hundreds of men in the city and throughout the State worked against the amendment, it was mainly due to the efforts of the women that it was defeated. No better workers than the women were at the command of the Anti-Prohibition League. All day, pretty and handsomely gowned members of the fair sex stood at the polls and cajoling voters to cast their ballot for a 'wet' State and local option, and their efforts in countless cases met with success. In addition, the women themselves made it a point to vote against prohibition.

"That so many women were interested in the defeat of the prohibition amendment surprised me," said a worker for the measure last night. "But we must acknowledge that it was through them that its defeat was brought about."

My mother, wife, and sister were women. There are women and there are women. I can conceive of a pretty and handsomely-gowned member of the fair sex standing around the polls and coaxing and cajoling voters to cast their ballots for a "wet" state and local option, and making it a point themselves to vote against prohibition, if they were from the restricted district, for the liquor traffic helps their traffic in shame and a great ally in giving them recruits. For a pure woman and enough of them to get credit for the defeat of the prohibition amendment in Colorado, is beyond my conception. I want to believe that this writer slandered the name of the fair sex of Denver and that the workers he saw were "soiled doves," and that there were good women over the State standing at the polls persuading men to cast their ballots for God and home and humanity. The liquor traffic is bad, and only bad—not a thing can be said in its favor.

In speaking of the traffic in alcoholic liquors, that great and good man—Henry W. Grady—said: "Today it strikes a crust from a starving child, and tomorrow levies tribute from the government itself." There is no cottage humble enough to escape it; no place strong enough to shut it out. It defies the laws when it cannot coerce suffrage; it is flexible to cajole, but merciless in victory."

It comes to ruin and it shall forfeit mainly by the ruin of your sons and mine.

It comes to mislead human souls and to crush human hearts under its rumbling wheels.

It comes to bring gray-haired mothers down in shame and sorrow to their graves.

It comes to change the wife's love into despair and her pride into shame.

It comes to still the laughter on the lips of little children. It comes to stifle the music of the home, and fill them with silence and desolation.

It comes to ruin your body and mind, to wreck your home and it knows it must measure its prosperity by the swiftness with which it wrecks this world.

Bishop Spaulding said: "Suppression of the manufacture and sale of alcoholic beverages is the only adequate remedy. Its

influence on domestic and national life is wholly evil. As to the right of the state to prohibit, there can be no question, since the right to suppress a crime involves the right to suppress its chief cause."

Horace Greely said: "Go West, young man." But if he were living today, he would not give such advice. He would not want the young men to go into a city or a state where "All day pretty and handsomely gowned members of the fair sex stood at the polls coaxing and cajoling the voters to cast their ballots for a 'wet' state and local option."

I would not want to move to such cities as Vicksburg, or Natchez, Mississippi, or Memphis, Chattanooga, or Nashville, Tennessee, where the officers wink at crime. It is simply anarchy.

W. H. Patton.

Shubuta, Miss.

### Why That 11,000?

We observed at the convention that of the 24,000 Baptist churches in the Southern Baptist Convention, 11,000 were unenlisted. We were also told that almost the entire number of the unenlisted were country churches. Now, where does the fault of this startling deficiency lie?

Brethren, I have spent almost the entire period of my brief ministry in country fields, and some of them in the most undeveloped districts of our State, and I have never attempted to take a mission collection without finding some response. I have asked the members of these unenlisted churches why they have never contributed anything to the causes supported by our denomination. Almost without exception the answer has been: "We have never had a pastor who took any collections." What do these facts indicate?

The cause of indifference of these 11,000 churches is to be discovered in the negligence of their pastors. And why their negligence? Many evidences which we might mention prove beyond dispute that it is because of their lack of information and development. Hence we are forced to the conclusion that the solution to the problem which confronts us now, is an educated ministry!

The greatest cause of our denomination at this time is ministerial education. It is the answer to every question before us. It lies at the foundation of every enterprise which we are undertaking. Do we emphasize it as we should? I wish to submit to your consideration a statement, Brother Pastor, think it over carefully and prayerfully, and if you agree with me, then act upon your decision. If the work of ministerial education should fail, it would result in calamitous decline and retrogression in every field of endeavor in which Southern Baptists are engaged. Our own board is in need of help, prompt and extensive help. Brethren, it is up to us whether they shall fail or continue their work of preparing God's messengers to preach an effective Gospel to the world.

H. E. Dana.



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## EDITORIAL

### Religious Capacity

How much religion can one person take in? This question becomes a very vital and practical one in the time of religious activity and the growth of religious agencies. It meets us first and most conspicuously in the difficulty of maintaining attendance at the Sunday School and preaching service. Is one to be built up at the expense of the other? Can people hold only so much, or do only so much, or endure only so much and no more? We have all noticed the tendency (some of us have grieved over it and tried to remedy it) of the children in the Sunday School to go home after the school is over and have nothing to do with the preaching service. People said, "Children will be children; they can't be still; they can't stand long confinement; they get nervous." This seemed to satisfy many parents and Sunday School teachers, at least helped them to make some apology.

But, behold, we have the same results when we direct our energies to reaching the men in the community. We are raking the towns now with a fine tooth comb to get the men into our Sunday Schools and where the effort succeeds the most, the same difficulty arises in keeping the men at church. Many of them seem to exhaust themselves in the effort to get themselves and others to the Sunday School and fall back in weariness into the arms of the Sunday paper or some other cushioned luxury or recreation at eleven o'clock. Many young men, perhaps some young women, spend themselves on their own particular class and have no interest in the general welfare of the school. It is not an uncommon thing for some to drop into their classes and have no fellowship with what is done in any other department. Are we to be canned in air-

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tight compartments of the dimensions of half a pint, or crammed into a half-hour per week?

Seriously, what is a man's religious capacity? How much religion can he stand? How much can he take in? To put it somewhat differently and to suit the requirements of some, how little religion can a man be satisfied with? How much does he need for personal consumption? How much is necessary to fit him properly to live this life and do its work?

Is the capacity the same in all people? Can it be developed and enlarged? How is it to be done? Who is to do it? When is it to be undertaken?

Are we overdoing the matter of religion in the number of services required, and the length of them; or is there a defect in the development of those who are expected to attend them? These questions need studying and need answering, for they are becoming practical and will become acute.

### Your Point of View

The answer to the above questions will depend almost wholly on your point of view. There are some self-indulgent people of meager spiritual development who find occasion to justify their lack of interest in the Lord's work by complaining about the multiplicity of the services and the unreasonable demands on one's time and energies. It renders them uncomfortable that others should be always going to church; and insistence on their attendance is likely to be resented. They do not see why religion should be so exacting and leaving no time for a person to enjoy himself in recreation or relaxation. Why can't people be satisfied with going to church once on Sunday, hearing a good sermon and listening to cheering or uplifting music? Why be always stirring up new subjects organizing more departments, having more meetings and presenting new objects of charity and benevolence? Didn't the wisest man that ever lived say, "Be not righteous over much." Why shouldst thou destroy thyself? To be sure, there is a mischievous twinkle in the eye as they quote it. But that is their philosophy.

It is sufficient answer to all this to say that all such people are negligible quantities when it comes to doing the Lord's work. Work is the thing they seek to avoid. In their judgment it is the worst calamity that could befall a church or an individual. Was it not the curse pronounced on Adam which we are to escape in any way we can?

But to people who believe that we "must work the works of Him who sent us while it is day," the arguments against church activities sound like efforts to justify self-indulgence.

Another point of view is the position of those who finding only joy in constant service, and nourishing their own souls of more importance and more pleasure than feeding their bodies cannot understand or sympathize with the limited interest and capacity of them who have no time, room nor inclination for more than one service a week, of one hour or less, or one kind of Christian activity. Their disposition, therefore, is to

force the truth down their throats, hold them long enough to punish them for their dislike of it and sentence them to other forms of work because they don't like it.

To be sure, they have a serious task on hand. Why shouldn't they like the Sunday night service, and the Sunday School, and the Baracas and the Philatheas, and the Agogas and the Amomas and the W. M. U. and the Y. W. A., and the Royal Ambassadors, and the Sunbeams, and the B. Y. P. U., and the Juniors, and the Y. M. C. A., and the Y. W. C. A. and the W. C. T. U., and the teachers' meeting, and the mission study class, and the rest of them?

They are good—everyone—and doing good and seem to be necessary if the Kingdom is to come. If some don't like them, let them suffer the consequences.

Maybe there is another way. Those who do not see the necessity for so many things, may be unspiritual, may be carnal, do seem to be babes in the point of development. Some of them have been babes a long time, may be infants when they die at the full age and go to heaven. Let's be patient with those who have no patience with us. Infants and invalids are not to be turned over to the wolves in this Christian country and Christian work. Let us lead on as the weak ones of the flock are able to follow, seeking their development as the work itself is pressing forward. They will see things different and do better, some of them, by and by. In the meanwhile, let us look to see what is necessary and what is merely incidental in our work. If there must be something omitted and something else chosen in the work, let us not sacrifice that which is paramount and supreme to that which is secondary. Is it keeping the proper proportion when there are as many men in one class in Sunday School as there are men in the whole congregation at the preaching service?

### The Baptist Bible

Quite a commotion seems to have been made among the people of other faiths by the appearance of a new translation of the Bible by Baptist scholars. The Catholics and Episcopalians are particularly up in arms against it. This furor seems not a little strange, since these sects have for a long time had a Bible of their own which was considered as having exclusive authority. The Douay Bible is the one and only Bible in the estimation of Roman Catholics because it was translated by their representatives, endorsed by their church, and the reading of any Bible translated by Protestants is forbidden or frowned upon.

The Episcopalians, in like manner, have an "authorized" version, being the King James translation, or the common version. This is the one that every Baptist in some places have come to reverence as the only real Bible. The work was done by scholars of the church of England in the time of King James the First, and was the only one authorized to be read in the churches. It has served a great and good purpose and through long use has come to be held in great respect.

But why should these people hold up

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their hands in horror because Baptists venture upon a translation of the Bible. Many people in the last fifty years have felt the need of a more accurate rendering of the Bible into this English of our own day. Many have made the effort to satisfy this demand; some of them with a good degree of success.

In 1881 a translation was made by English scholars which was in many ways an improvement on the common version. This is called the English or Canterbury Revision. Associated with them were some American scholars who were permitted only to make suggestions. Twenty years later, in 1901, these American translators brought out what is called the "American Standard Revision," which is a distinct improvement on the others. Other versions have been made which attracted more or less attention; but none of these seem to have produced such paroxysms among other denominations.

The Living Church (Episcopal) and the Catholic Universe (Romanist) fairly take a conviction fit at the sight of the "Baptist Bible." We hope these hydrophobic spells may pass and the editors may come to look the truth fairly in the face. This version is simply an effort to render the meaning of the original languages of the Bible into exact English which faithfully preserve the sense, the mind of the Holy Spirit. If it fails to do this, point it out, if not, don't have epilepsy, but accept the truth it brings. There was a time when a beautiful girl could be charged with being a witch by a homely rival and have it proven on her by the rival "throwing" a fit every time she looked at her, but that time has past. Don't try to establish a false position or discredit a true one by frothing at the mouth!

### The Liquor Question.

When I was a boy I liked to hunt and would shoot anything of the feathered tribe from a wild goose to Robin Red Breast, but I would not waste ammunition on a snow bird.

There have been some expressions from men of influence and been honored by people and denomination that I shall notice:

"I had rather have the legal saloon than the 'blind tiger.'"

I had rather take my chances with a tiger that could not see than with one that could see.

The social feature of the saloon where the treating is done that creates a thirst for liquor. Gentlemen will not hunt up an illicit liquor dealer. The open saloon does not prevent or lessen the illegal sale. The licensed saloons are raising a yell in Alabama and calling on the officers to protect them. The saloon with its bums and sympathizers control the politics and elect officers that will "go blind" as to their violation.

If the officers will do their duty you need not have either the saloon or blind tiger. The liquor interest unite to elect officials in towns, cities, counties, states, and nation whom they will be able to manage for the promotion of their selfish interest.

"Prohibition violates personal rights."

## THE BAPTIST RECORD

"The law places bar-rooms and tippling houses on a footing of tolerance only, and an applicant for license is not to be regarded as a business man proposing to engage in any lawful business."—U. S. Court of District of Columbia.

"Liquor in its nature is dangerous to the morals, good order, health, and is not to be placed on the same footing with the ordinary commodities of life."—26 S. C. Supreme Court Reports, page 385.

"The business of selling intoxicating liquors is unlawful in common law."—85 U. S. Reports, page 129.

"There is no inherent right in a citizen to sell intoxicating liquors at retail. It is not a privilege of a citizen of the states or of the United States."—137 H. S. Reports, page 205.

"There is more whiskey sold under prohibition than when we had saloons."

If this were true why does the liquor interests spend so much money to defeat prohibition when there is a local option election or an amendment to the constitution prohibiting the sale of liquor.

They are using every scheme to hold the wet territory and add to the dry territory to their wet columns. In the state of Maine without saloons, the annual consumption of whiskey is only one-tenth as much as it was forty years ago with saloons.

In 1910 while the consumption of liquor in the entire United States was 21.8 gallons per capita, in the nine prohibition states it was only one and one-fourth gallons per capita. The entire output of that year for all the states was 1,900,000,000 gallons while the nine prohibition states containing one-sixth of the population of the country, consumed about one-ninety-fifth of the liquor consumed.

When the highest courts of the land declare against the open saloon so strongly, statistics are so overwhelmingly against these assertions.

The Supreme Court found valid the Mississippi law as applied to malt beverages alleged not to be intoxicating in the case of the Purity Tonic Company. That should knock out all of the "near beer" joints in Vicksburg, Natchez and Biloxi.

Good men should not help whiskey men by writing articles that furnish a sledge hammer with which to maul our heads and set the prohi's back in their noble work; but bring such pressure to bear on the officers that they will have to enforce the law against the illicit sale of liquors.

Help the women of the W. C. T. U. and the men of the Anti-Saloon League in the good work.

Elect Christian men that are in favor of prohibiting the legalized sale of intoxicating liquor to the State legislature and Congress, and men to all offices that are not openly immoral men and in favor of the suppression of crime and not for the sale of liquor.

W. H. Patton.  
Shubuta, Miss., Dec. 11, 1912.

### Laymen's Convention.

The following table shows the rates from points in Mississippi to the convention at Chattanooga on February 4, 5 and 6, 1913. Only a partial list is given, on account of lack of space, but rates from any point may be secured from ticket agents.

#### MISSISSIPPI

Aberdeen	8.60
Artesia	8.75
Bay St. Louis	14.60
Biloxi	14.10
Brandon	11.55
Brookhaven	13.65
Canton	12.00
Carrollton	11.10
Clarksdale	11.60
Clinton	12.30
Columbus	8.20
Corinth	6.75
Durant	11.65
Enterprise	9.60
Greenville	13.25
Greenwood	11.60
Grenada	10.75
Gulfport	14.10
Hattiesburg	11.70
Hazlehurst	13.05
Holly Springs	8.75
Houston	9.40
Indianola	12.45
Iuka	6.10
Jackson	12.00
Laurel	10.80
McComb	14.35
Macon	9.15
Meridian	9.15
Monticello	13.65
Natchez	14.05
New Albany	8.75
Newton	10.05
Ocean Springs	14.10
Okolona	8.60
Oxford	9.60
Starkville	9.40
Tupelo	8.25
Vicksburg	13.35
West Point	9.75
Winona	10.75
Yazoo City	12.00

The Commercial Appeal says: "At 5 o'clock Saturday evening Dr. W. B. Hall, the pastor of the First Baptist church, of Greenville, died suddenly from heart failure. Dr. Hall had been suffering from a weak heart for years, and more seriously during the past year. Yesterday afternoon he felt an attack of dizziness and almost before he could reach a couch was dead. Dr. Hall was reared in Tennessee and married at Latonia Ky. He leaves a wife and four children. The funeral was largely attended at the First Baptist church this afternoon, the body then lay in state until the night train, when he remains were sent for Latonia, Ky., for interment. Mr. Hall was one of the most eloquent pulpits orators of the State and was greatly beloved by all who knew him in and out of the church."

We heartily endorse all of the good things said about Dr. Hall. He will be missed in Mississippi where he has labored faithfully for years.



## MISSION SECTION

## List of Associational State Mission Representatives.

(As provided for in Resolution of Convention Board, December 3, 1912.)

Association.	Representative.	Address.
Aberdeen	T. Mobberly	Okolona.
Bay Springs	M. O. Patterson	Newton.
Bogue Chitto	T. W. Whitfield	McComb City.
Calhoun	J. L. Hughes	Derma.
Carey	G. V. Gates	R. F. D. No. 1.
Gloster		
Central	T. L. Holcomb	Yazoo City
Chester	M. J. Derrick	Ackerman.
Chickasaw	Roy Chandler	Shubuta.
Chickasaw	V. B. Tucker	Eera.
Choctaw	E. A. Venable	Meridian.
Coldwater	A. T. Coleman	Sardis.
Columbus	V. L. Howse	Macon.
Copiah	A. J. Preston	Crystal Springs.
Deer Creek	Howard L. Weeks	Vicksburg.
Gulf Coast	D. W. Bosdell	Biloxi.
Harmony	Dr. A. M. Barnett	Carthage.
Hobolochitto	O. N. Herrington	Picayune.
Hopewell	A. S. Jenkins	Forest.
Kosciusko	H. M. Whitten	McCool.
Lauderdale	J. A. Lee	Meridian.
Lawrence County	A. H. Dale	Monticello.
Leaf River	J. J. Walker	Leakesville.
Liberty	D. A. Covington	Meridian.
Lebanon	J. J. Moore	Purvis.
Lincoln County	J. R. Kyzar	Brookhaven.
Louisville	J. D. Fulton	Route 3, Louisville.
Magee's Creek		
Mississippi	T. R. Paden	Centerville.
Monroe County	T. W. Gayer	Aberdeen.
Mount Pisgah	W. H. Rian	Union.
New Liberty	D. W. Moulder	Lorena.
Oktibbeha	R. L. Breland	Philadelphia.
Oxford	V. I. Hargis	Oxford.
Pearl Leaf	Zeno Wall	Mt. Olive.
Pearl River	T. D. Cox	Columbia.
Pearl Valley	E. S. Clark	R 2, Plattsburg.
Perry County	W. J. Peters	Lucedale.
Rankin County	Wayne Sutton	Florence.
Red Creek	J. R. McCordle	Lyman.
Strong River	R. C. Russell	Mendenhall.
Sunflower	S. W. Sproles	Marks.
Tallahatchie	R. J. Roper	Tulla.
Tippah	S. S. Berry	Blue Mountain.
Tishomingo	J. E. Buchanan	Booneville.
Tombigbee	J. F. Benson	Fulton.
Trinity	F. Mitchell	Dancy.
Union	E. E. Dana	Port Gibson.
West Jackson	J. A. Landers	Saltville.
Yalobusha	T. T. Gooch	Oakland.
Yazoo	Artin Ball	Winona.
Zion	T. H. Wilson	Bellefontaine.
General		

## The Free Cars for the Orphanage.

The cars have come laden with good things. Both the Methodist and Baptist Orphanage pantries are well filled. It would take a newspaper as big as a wagon sheet to acknowledge each package separately, besides many of the packages were not marked at all but they reached us all the same. We are going to ask our many friends who contributed to these cars to accept this as an acknowledgement of each package. I hope our pastors, whose churches contributed to any of the cars, will take pains to explain to the people that the cars were received and all the packages in the cars and we greatly appreciate all that our friends are doing for us.

We have unloaded eight cars already, and another is on the way. One from Horn Lake to Grenada on the I. C.; one from Duck Hill to Jackson on the I. C.; one from Aberdeen to Durant on the I. C.; one from Osyka to Jackson on the I. C.; one from State Line to Meridian on the M. & O.; one from Corinth to Okolona on the M. & O.; one from Hattiesburg to Jackson on the G. & S. I.; one from Hattiesburg to Wanilla, on the M. C.; and we are looking for one from Columbia on the Great Northern.

Good people, I couldn't begin to tell you all the good things that were in these cars. We have hauled out wagon load after wagon load from the eight that have already come in. I think we will have enough molasses to do us and so much and such nice canned fruit of all kinds besides forty or fifty barrels of flour, and 250 or 300 bushels of corn and dry goods by the wagon loads, besides notions of all kinds. We feel that we are right well fixed up for the winter as far as provisions are concerned. All of our contributors may know that if they got their goods in the car, that we have them in our pantry and that we greatly appreciate them.

We make it a point to answer all the individual boxes that are so marked that we can know who to write to; we also make a note of the shipment in The Gem, but in car shipments we can only acknowledge the car. We hope our brethren and friends generally, will understand this and not expect an acknowledgement of each package.

I think our Corinth car was the finest we have ever received and we are greatly indebted to our Brother J. S. Berry as much as to these good people along the line for this fine car. All at the orphanage join in a vote of sincere thanks to all these contributors.

With best wishes for a merry Christmas and a happy New Year to all.

Yours truly,

J. R. Carter.

The Shepherd-Kenyon bill is before the Senate. Let every prohibitionist write a letter to his congressman and senator and urge the passage of the bill.

## Foreign Mission Paragraphs.

By Wm. H. Smith.

After the excellent meeting of the Mississippi convention, in which good reports were made on all the interests of the denomination in the state, it is time for our brethren in Mississippi to turn their attention more fully to the work of foreign missions. We desire to bring before them through the columns of The Record one or two points needing immediate attention.

## WHY IS MISSISSIPPI BEHIND?

During the months in which state missions and other local interests have had the right of way, Mississippi has fallen behind in her foreign mission contributions. Up to the middle of November the board had received only \$2,112 from Mississippi. This is more than \$3,000 less than had been given to the same date last year. Surely this falling off is only temporary, and we may expect now large contributions from the state. We are aware that the brethren in Mississippi have had some difficulties and discouragements in a financial way, but we are sure that they are not willing for their foreign mission contribution to suffer permanently. We beg that all the churches will begin to press their foreign mission offerings and help to lift the heavy burden which now rests on the board.

## CHRISTMAS OFFERING.

One opportunity for immediate help is afforded by the Christmas offering for China. The women of Mississippi, together with all of the other women of the Southern Baptist convention, have for many years observed the custom of an offering for China at the Christmas season. There is every reason for making that offering unusually large this year. Not only has the work in China been greatly blessed, but the world has never before seen such an opportunity for giving the gospel to so many millions of people. Stupendous changes have taken place in China since last Christmas. The new government has proclaimed religious liberty. Native Christians have been put into places of influence and power by the government. There is a remarkable seeking after Christian education and a readiness, if not an eagerness, on the part of the people to know more of Christianity and the gospel. The letters of all the missionaries are burdened with a sense of the tremendous responsibility which is upon them, and the greatness of the opportunity which is before them. Our brethren are not at all adequate to the task, and the workers are pleading for reinforcement and equipment. In planning for our Christmas giving this year, would it not be unselfish and Christ-like to lay aside a good part of what we have to give, for this Christmas offering to China. In the midst of the joy of the season, let us remember how many millions in China have no Christmas joy and very little of any other kind.

Would it not be a good plan for the missionary societies to appoint committees and canvass the entire membership of the churches among the women seeking to enlist every woman in each church in making up this offering? Let us try to make the offering in a measure at least adequate to the present opportunities and needs in China.

## THE KINGDOM OF GOD.

By J. Benj. Lawrence.

## CHAPTER XII.

## The Kingdom Offered to the Jews.

In our last study it was suggested that there were two steps in the teaching of Jesus concerning the Kingdom. The first step ends and the second step begins with the rejection of Christ by the Jews. This point in the record is reached in the eleventh and twelfth chapters of Matthew. Up to this time the phrase most constantly recurring is, "The Kingdom of Heaven is at hand." But at this point the opposition of the Jews reached a crisis, and from that time on Christ changes His attitude towards them.

If we would get the mind of the Master on this important subject we must take into account the fact that He first presents Himself to the Jews, His people, for their acceptance. His teaching must be and is adapted to the immediate end in view. This end is that the Jews may accept Him, and that, by that acceptance, the Kingdom of God may be established in the earth at once. In all the ages past God's movements in the bringing in of the Kingdom of Heaven have been conditioned upon the attitude of men towards the divine operations. It is so now. With this in mind let us look at the first phase in

## THE TEACHING OF JESUS ON THE KINGDOM.

Perhaps the starting point of that teaching is found in Luke (1:14) where we are told "That after John was put into prison, Jesus came into Galilee, preaching the Gospel of the Kingdom," and as Matthew informs us, "saying, Repent ye for the Kingdom of Heaven is at hand." (4:17). Jesus went through all Galilee "preaching the Gospel of the Kingdom." (Matt. 4:25) This He declared to be His mission (Luke 4:43). He also declared it to be the mission of the twelve when He sent them out. (Matt. 10:5-10.)

This Kingdom, which He came to establish and which He now declares to be at hand, is a Kingdom of a new order. Its citizens are people of a new kind. When Nicodemus asked Him about His work He said: "Except a man be born again he cannot see the Kingdom of God." (John 3:3). In His sermon on the mount He declared that the "poor in spirit" and the "persecuted for righteousness sake" should become citizens of the Kingdom. Matt. 5:3-10. The establishment of this Kingdom was of such importance that men were to make it their first search (Matt. 6:33) as well as the first petition in their prayer. (Matt. 6:10). This Kingdom which He came to establish, and which He now offers to the Jews, is not conditioned upon heredity for "many shall come from the east and the west and sit down with Abraham, and Isaac, and Jacob." (Matt. 8:11.) But it was an empire, a regency, an organic commonwealth in which there will be distinctions among the citizens based upon fidelity in teaching the commandments of God

(Matt. 5:19-20); a commonwealth which John the Baptist did not have the privilege of entering (Luke 7:28); a regency which, since the days of John the Baptist men, whose minds are made up and who care not for what force and power they employ to attain their object, attempt to grasp it for themselves, like rough and violent bandits would seize their prey (Matt. 11:12); an empire, however, that can be entered only by those who do the will of God." (Matt. 7:21.)

## WHAT THESE PASSAGES TEACH.

The passages quoted, and referred to above include all that Jesus said on the Kingdom up to the twelfth chapter of Matthew. When properly grouped they teach at least three things.

1. That the Kingdom of Heaven is now at hand and ready for the Jews to accept, which acceptance is conditioned upon their acceptance of the Messiah.

2. That the citizens of the Kingdom of Heaven are a specially prepared people, prepared through the preaching of the Gospel of the Kingdom, which Gospel, when accepted, gives a new life through the regenerating power of the Spirit, for Kingdom citizenship is not in any way conditioned upon heredity.

3. The Kingdom of Heaven is an empire which had not before John the Baptist been organized since John was not in it (See Dr. Broadus on Matt. 11:12), and yet a divine commonwealth in which he must be at last included since Abraham and Isaac and Jacob are to be included (Matt. 8:11).

So far in His teaching there is no change in the meaning of the word "Kingdom" from the currently accepted usage among the Jews. Christ gives no hint of such a change. The Kingdom is still the rule of God in the world foretold by the Messianic prophets. All He does is to broaden and amplify their conception so that they might get a clear idea of the Kingdom. They had looked at the Kingdom objectively. They saw it simply as a glorious regency. They viewed it from the standpoint of the crown. Christ turned their thoughts towards the citizens of the Kingdom, and showed them what they must become if they would be citizens of the Kingdom of Heaven. It is a glorious regency, but it is also a glorious citizenship.

## MAN'S FUNDAMENTAL FAILURE.

Christ's teaching in this initial stage of His work was directed against the historic misconception of humanity concerning the Kingdom of God. Through all the ages men have conceived that the Kingdom of God was simply an external system of regulative measures by which the lives of men were to be regulated while men continue to pursue their own aims, and ends in life. In other words men have all along thought that they could come into the Heavenly Kingdom without first coming into the Heavenly life. Christ would correct this view. The Kingdom of Heaven is not an empire held together not by the restraint of external law, but by the power of an internal life; it is a commonwealth in the earth maintained not

by force, but by love; it is a regency in which the scepter of authority is not preserved by the display of military power, but by the dominion, in every heart, of the will of the King. Men's lives are not regulated, but changed. Hence, Kingdom citizenship is not conditioned upon race relationship with Abraham but upon life relationship with Christ. John the Baptist taught this (Luke 3:7-9), and Jesus in His preaching caught up the same message of repentance (Mark 1:14-15). The Jews were to repent of their sins, accept the Messiah, and look to God for the change in nature that would make them citizens of the Kingdom of Heaven; and then, out of that new life material, would the Kingdom of Heaven be established.

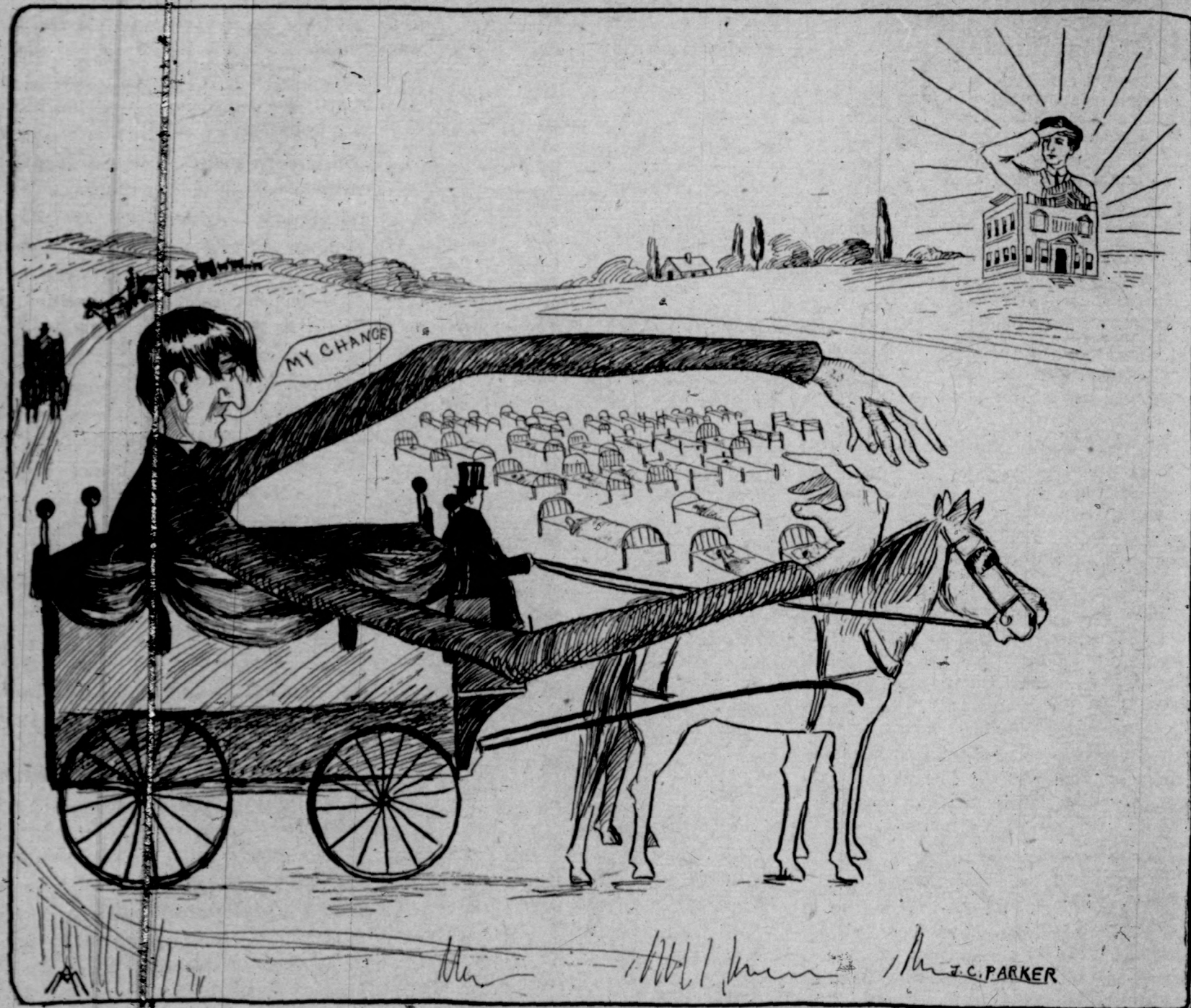
The idea contained in the word "Kingdom," therefore, remained the same in usage of Christ that it was in the current conception of the Jews, but the method of establishing the Kingdom was the point where they verged. The Kingdom, in the mind of Christ, so far as the record up to this point shows, is the rule of God, or the empire of God in the earth. This was what the Jews were looking for. But they looked for that Kingdom to be set up by physical force and thought themselves, by virtue of their relation to Abraham, naturally the citizens. But Christ declared that it was to be set up by a turning away from all sin and by the acceptance of Himself as the Messiah. There was to be no march of armies, but the march of truth; no clash of arms, but the bending of the human will to the Divine will; no display of physical power, but the unconquerable force of love. Against such a method as this in the establishment of the Kingdom the Jews revolted. In all the ages of the past it has been a revolt against God's method in establishing the Kingdom that has staved the coming of the Kingdom off further into the future. Are we revolting against His method today?

## Leaders of Teacher Training Classes.

Those who conduct the classes in teacher training naturally wish to be better prepared, more thoroughly informed—in short, to know more than the students they are instructing. For those who feel this need, and wish to supply it, The Baptist Record has prepared a list of books by one of the best and best-known Sunday School teachers, Miss Margaret Slatery. These books, we feel sure, will aid every leader of study classes and give them the confidence of knowing a little bit more than their students. These books may be secured from The Baptist Record.

At the convention, Mississippi Woman's College reported an attendance of 153 girls. Four girls have been added to the enrollment since that time. May it continue to grow.





Brother, if this is a call from God, who can say no!

He that giveth to the Hospital giveth to the Lord.

Every step the Hospital has taken has been authorized by the Convention.

The Hospital is opened to both the Methodist and Baptist Orphanages gratis.

It must indeed be a hard heart that will not respond to the cry of the sick.

"If there is a place on earth that ought to be intensely Christian, it is the Hospital."

The above cartoon shows the hearer's opportunity, the Hospital's day is breaking.

The only rightful claim any insti-

tution can have for its existence is the service it renders.

"This Hospital work is the biggest thing the Baptists in Mississippi have ever undertaken."

More Baptists die in Mississippi for the lack of attention than all other denominations combined.

If we could see all of the sick people of Mississippi brought together, we could not believe our eyes.

Many of the good people are wishing us well, but, brother, to erect this building will take the "mon!"

The Mississippi Baptist Hospital will be built with unselfish contributions, for very few expect to need it.

If this is of the Lord, and I refuse to help, will He remember my refusal when I meet Him in judgment?

If all of the pastors will pull together any one Sunday, they can raise every dollar needed for our Hospital.

"If Christ were here talking to us it would be but little while before He would break away and go help some sick man."

If to build the Mississippi Baptist Hospital in Jackson is the thing to do, then what Baptist is exempt from the obligation to help to do it?

Many of the most liberal contributions for the Hospital come from our friends of other faith, and not a few from those who make no profession.

If to build the Mississippi Baptist Hospital in Jackson is the thing to do, then every Baptist in Mississippi is under obligation to help build it.

It is the confident expectation of all concerned that many shall be led

to Christ through the influence of the Mississippi Baptist Hospital, but if a lost man is to die in his sin we will have a Christian hospital for him to die in.

It should be the ambition of every man—the prayer of every child of God—that they may so live as to leave something in the world to make it better for their having lived in it. What could serve this purpose better than a Christian Hospital to minister to the suffering after we are gone?

"Ask and ye shall receive," holds good in the Hospital work.

Ackerman	350.00
Durant	1,125.00
Lexington	200.00
Winona	1,125.00
Philadelphia	529.00
Union	200.00

The above sum is added to in almost every mail.

—(Advertisement)

#### DEATHS.

Hiram Daniel Berry.  
On November 5th the Master called to his final reward the immortal spirit of our beloved Brother Hiram Daniel Berry.

Brother Berry was born in 1870, and in 1892, he was married to Miss Emma Bishop, Pinola, Miss. As the fruit of their marriage they now

have three children surviving them. Two sons and one daughter to emulate their noble lives.

Brother Berry became a member of the Baptist church when he was but a boy, professing faith in Christ at Old Fork church. He moved his membership from thence to Bethlehem, where he remained a member until the Georgetown church was or-

ganized four years ago. He was in the organization of the Georgetown church. During his four years' service to his country home and God here, he was faithful. While his death was purely accidental, we believe that God took him from us. Had he lived, he would have been 42 years of age the 14th day of November past. His body was laid

to rest in the Bishop cemetery on November 6th.

Brother Berry leaves a widowed wife, four children, a great number of relatives and a host of friends to mourn his departure.

May God bless and comfort the grief-stricken family.

Tenderly his pastor,  
R. A. Eddleman.

## Rheumatism

### Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

### Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

#### The Inn that Missed Its Chance.

(The landlord speaks)—28 A. D.  
By Amos R. Wells.

What could be done? The Inn was full of folk,  
His honor, Marcus Lucius, and his scribes  
Who made the census; honorable men  
From farthest Galilee, come hitherward  
To be enrolled; high ladies and their lords;  
The rich, the rabbis, such a noble throng  
As Bethlehem had never seen before,  
And may not see again. And there they were,  
Close herded with their servants, till the inn  
Was like a hive at swarming-time, and I  
Was fairly crazed among them.

Could I know

That they were so important? Just the two,  
No servants, just a workman sort of man,  
Leading a donkey, and his wife thereon  
Drooping and pale—I saw them not myself,  
My servants must have driven them away;  
But had I seen them, how was I to know?

Were Inns to welcome stragglers, up and down  
In all our towns from Beersheba to Dan,  
Till He should come? And how were men to know?  
There was a sign, they say, a heavenly light  
Resplendent; but I had no time for stars.

And there were songs of angels in the air  
Out on the hills; but how was I to hear  
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,  
And who was He that should be born that night—  
For now I learn that they will make Him King,  
A second David, who will ransom us  
From these Philistine Romans—who but He  
That feeds an army with a loaf of bread,  
And if a soldier falls, He touches him  
And up he leaps, uninjured?—had I known,  
I would have turned the whole inn upside down,  
His honor, Marcus Lucius, and the rest,  
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps  
Again will see him. Prithce say for me  
I did not know; and if He comes again,  
As He will surely come, with retinue,  
And banners, and an army, tell my lord  
That all my Inn is His to make amends.

Alas, alas! to miss a chance like that!  
This Inn that might be chief among them all,  
The birthplace of Messiah—had I known!

—Sunday School Times.

List of High School Contests to be Held in Hinds County Next Spring, and Rules Governing Same.

#### DISPLAY.

1. Best display of busy work by grades, booklets, etc. Prize, \$2.50.  
2. Best writing tablet, ink. Prize, \$1.00.  
3. Best drawing book. Prize, \$1.00.  
4. Best map of Mississippi (on paper 12x18, outlines in pencil with all names printed in ink. The names or marks indicating school or

contestant to be on front). Prize, \$1.00.  
5. Best display reed raphia. Prize, \$2.50.  
6. Best general display. Prize, \$3.00.

#### LITERARY.

1. Declamation—boys over 12 years of age. Prize, gold medal.  
2. Expression—girls over 10 years of age, gold medal.  
3. Reading—boys and girls in or below 8th grade, gold medal.  
4. Spelling—boys or girls, all grades; gold medal.

#### ATHLETICS.

1. 440-yard dash—boys, any age.  
2. 100-yard dash—boys, any age.  
3. 75-yard dash—boys under 13.  
4. High jump (running)—boys, any age.  
5. Broad jump (running)—boys, any age.  
Egg race—girls, any age—20 yards.

#### AN ONLY DAUGHTER

##### RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has preyed to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night-Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

#### Donald-Tate.

On November 23, 1912, at the home of the bride's parents, Mr. and Mrs. W. R. Tate, Goodman, Miss., Mr. J. C. Donald and Miss Mabel Clare Tate, both of Goodman, were united in marriage, Rev. T. J. Bailey, the bride's uncle, officiating.

#### Pettit-Stephens.

On the 17th day of November, at the home of Mr. and Mrs. W. B. Luckett, the writer celebrated the rites of matrimony between Mr. D. S. Pettit and Miss Josephine Stevens.

"Here's my copy for a two-inch single column display advertisement," says the merchant, handing the printer four typewritten pages. "Give plenty of white space and display what you think best. Use your own judgment."—Printers' Album.

"Who slammed this fist full of pi lines onto the live galley?" yelled the make-up man.  
"Them ain't pi lines," said the foreman, "That's the list of guests to follow that Polish wedding on first page."—Printers' Album.

An Irishman, who had a large family and was somewhat noted for being lazy, letting his wife provide the living over the wash tub, one day got a job in a printing office. His wife, seeing Mrs. O'Grady in the yard, said, "An' what do you think,



## "5-DROPS"

Best Remedy in the World for RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, GOUT, CATARRH OF AURICULA.

A. E. MARTIN, Chapman, Miss., writes: "My wife was a great sufferer from rheumatism and was entirely cured by the use of '5-DROPS' and my daughter, who for four years has been afflicted with the same, is now free from all complaint of rheumatism, and was treated by some of the most skillful physicians, is now restored to health after using your '5-DROPS'."

"5-DROPS" is sold by druggists everywhere. Write for a trial bottle and test it yourself, if you are suffering from any of the above diseases. SWANSON RHEUMATIC CURE CO., 100 Lake St., Chicago, Ill.

## BARGAINS IN SEEDS

Hundreds of special offers in surplus stock of fine seeds and plants at bargain prices. Get our beautiful catalog and special bargain prices list free. If you mention this paper when writing. Iowa Seed Co., Dept. 2, 1222 Main St., Iowa.

STOMACH GALL TROUBLES. Try our LIVER and BILE. Does rapidly. (No Oil) No more Pains or Aches, Stomach Issues, Depression, Colic, Gas, Bitterness, Headaches, Constipation, P. W. Catarrh, Nervousness, Bile, or Bile Stasis. Write: GALLSTONE REMEDY CO., Dept. 220, 2185, Dearborn St., Chicago.

POCKET S.S. COMMENTARY FOR 1913. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Scriptural Explanations. Small in Size but Large in Support and Fact. Daily Bible Readings for 1913, also Topics of Young People's Society, Motto, Prayers, etc. Held Cloth 25c. Morocco 50c. Interlarded for Notes 60c. postpaid. Stamps Taken.

The Baptist Record, Jackson, Miss.

Mrs. O'Grady, me Tim has a new job."

"Faith and what is he doing now?"

"Why he says he's feeding of a press in a printing office."

"Feeding of a press is he? Go on with yez. How can Tim feed a press when he's not been able to feed you or the kids. I'd tach him to bring the grub home to his own wife and hungry children."—Printers' Album.

Royaline Liver Regulator For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

Rev. Jas. A. Chapman writes: "We had a good day at Concord the second Sunday in November; ordained three young deacons—John Jones, Emit Porter and Horace Burris. Revs. W. R. Johnson, Z. Lofton, the pastor, and other deacons formed the presbytery."

## SAWS

ANY WOOD CUTTING OR ANY GRINDING 4 in to 8 in. Through 1 Man Saving Machine Boils 2 Cans of Sawdust 4 in to 9 in. daily in the usual average for one man.

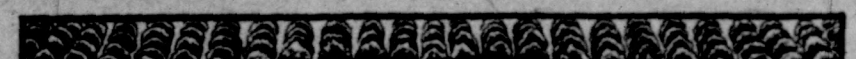


Our 125 Model Machine saves faster, runs cooler and will last longer than ever. Adjusted in a minute to cut 12 in. of log or straight cut. Ask for catalog, price and low price. First order gets agency. Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

## Open a "NEIGHBORHOOD STORE"

We Furnish Necessary CAPITAL

Let us start you, in a small way, in the Mercantile Business. We furnish supplies at wholesale and let you pay for them out of your sales. No money required to start on. Operate from your home at first—later build a store. Our plan appeals to old, young and middle aged without capital. A post card will bring full particulars. NEIGHBORHOOD STORES CO., Dept. 4, Richmond, Va.



## EARN MORE MONEY SELLING GRIFTING TREES

We want energetic men of good address to sell Griffing's Trees everywhere. It's pleasant, profitable work. Some of our salesmen make from \$25 to \$50 a month. Farmers, school teachers, clerks, and others have an exceptional opportunity to increase their incomes and build up a substantial, permanent growing business. Our liberal premium offer makes sales easy, and enables you to interest every man or woman owning a home or land.

#### Every Tree Guaranteed—Sales Outfit Free

You can sell pecans, oranges, grapefruit, figs, peaches, pears, persimmons, grapes, shade trees, palms, roses, ornamental shrubbery, and all other kinds of trees and plants for the orchard and garden. We grow all these in five nurseries in Florida, Alabama and Texas, and every tree is guaranteed. A handsome sales outfit is sent free. Have your banker look us up and write now for full particulars. THE GRIFPING BROTHERS CO., NURSERYMEN, 312 B Forsyth St., Jacksonville, Fla. MOBILE, ALABAMA PORT ARTHUR, TEXAS

















**T**HE ABOVE ten buildings are among the permanent equipment of Blue Mountain College. No. 1 is our College Hall and Library Building after being remodeled during the summer just passed. No. 10 is our Water, Heat, Light and Laundry Plant, after being remodeled in 1911. The other buildings have been used for several sessions for school and boarding purposes, and are familiar to pupils and visitors of recent years. A booklet showing larger pictures of these buildings will be mailed gladly to former pupils or others asking for it.

We are located among the small mountains and cool, gushing springs of North Mississippi, about twenty-five miles from the Tennessee line, on the New Orleans, Mobile & Chicago Railroad.

One of the foremost educators of the South, after looking over the grounds and buildings of Blue Mountain College, said: "If I were going to run a private school, I would rather have the Blue Mountain plant than any other school plant that I have ever seen."

A graduate of one of the leading universities in the South, after visiting a number of the leading schools for women in Virginia and Tennessee, said: "Blue Mountain College has the best permanent equipment of any school I have visited except Hollins, and I like the Blue Mountain plant better than the Hollins plant. There are several schools in Virginia and Tennessee," said he, "with large patronage from Mississippi that are not as well equipped as Blue Mountain."

There are 227 rooms in the buildings shown in the above picture. With our excellent system of covered walks, students pass from building to building in fresh air and with little exposure. In addition to the buildings on the campus, there are two excellent private industrial cottages on lots adjoining the campus, "THE HUTCHINS" and "THE WINBORN," with room for twenty girls each.

The school was founded in 1873 by Brigadier-General M. P. Lowrey, of Cleburne's Division, Hardee's Corps, Army of Tennessee. It has been under the management of the Lowreys and Berrys for forty years. They have built the institution up to its present splendid proportions and hope to be at the helm for many years to come.

The harvest has been so much better than was expected, and many girls who remained at home in the fall on account of poor crop prospects sought to enter school just after Christmas. We can receive some girls then and some at the opening of our second half-session—February 3rd. If interested, write us.

LOWREY & BERRY, Blue Mountain, Miss.